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Joshua Scottow and John Alden.

JOSHUA SCOTTOW AND JOHN ALDEN

BY

HAMILTON ANDREWS HILL, A.M.

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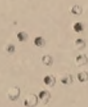
OLD SOUTH CHURCH
BOSTON

SUNDAY EVENING,

OCTOBER 26, 1884

In exchange
Boston Hist. collect.

MAY 24 1916



JOSHUA SCOTTOW AND JOHN ALDEN.

WE are assembled, Christian friends, this evening, to consecrate with appropriate services some carefully-wrought memorials recently placed upon the walls of this house of worship, which bear the names of the reverend men who, in the past, have taught and labored as the ministers of the Old South or Third Church, and of two of the most distinguished of its lay members. We are come together, also, to dedicate anew certain stones, rude and fragmentary, reared by a generation itself long since passed away, which were intended to mark the last resting place of two of the founders of the Third Church, and of another who, by family ties, was closely connected with it. These stones, wonderfully preserved amid the mutations and decay of an hundred and eighty or two hundred years, have, by a strange concurrence of events, come into our possession, and Providence seems to have laid it upon us as a sacred duty to provide for their further preservation and to hand them safely down to those who are to come after us. Not, indeed, that they can ever again designate the graves which they once marked, for all traces of these graves have been irretrievably lost; but in their new position they may help to commemorate to this and succeeding generations, the devout character and Christian service of those whose names they bear.

It is recorded of the kindly old enthusiast who renewed with his chisel the half-defaced inscriptions on the tombstones of the Scotch covenanters, that to talk of the exploits of these men

was the delight, as to repair their monuments was the business of his life. And we are told, also, that while he was renewing the crumbling emblems of the zeal and sufferings of the fathers, he considered that he was thereby trimming the beacon light which was to warn future generations to defend their religion even unto blood. In the same spirit, while we would piously care for the venerable stones which have descended to us from an early Puritan age, we would endeavor by means of them to recall the virtue, the constancy, the self-denial and the suffering which made the Puritan era so memorable, and to learn anew the lessons which with such solemn and tender emphasis they seem designed to teach.

The oldest of the three stones which are to be placed in position in the portico of this meeting-house, bears the name of Ann Quincy, who died September 3, 1676, at the age of thirteen years.¹ Ann or Anna Quincy was a daughter of Edmund Quincy, third of the name, and of his wife Joanna (Hoar) Quincy, of Braintree. She was a niece by marriage of John Hull, one of the founders of this Church (whose wife was Judith Quincy), and a cousin, consequently, of his daughter Hannah, the wife of Samuel Sewall. Her uncle, Dr. Leonard Hoar, was called to the pastorate here in 1672, as associate with the Rev. Thomas Thacher, but the Church relinquished any claim it might have upon him in favor of Harvard College, of which, much to his own sorrow, he was chosen President. Her eldest brother, Daniel Quincy, joined the Third Church in 1688, and died two years later in early manhood. Through her youngest brother, Edmund, fourth of the name, born after her death, she was to be still further connected with this Church, for Elizabeth, a granddaughter of this Edmund, became the wife of Samuel Sewall, who was one of its deacons from 1763 to 1771, and his grandson, Josiah Quincy, Junior, one of the leading patriots of the early revolutionary period, married Abigail Phillips, a child of this

¹ Her sister, Mary Savage, died a few weeks later, October 7, 1676. She was the first wife of Ephraim Savage who

joined the Third Church in 1672, but we do not find her name on the list of members.

Church, being a daughter of the first William Phillips, deacon from 1764 to 1793.

Anna Quincy was staying at the house of her uncle, John Hull, on Cotton Hill, in Boston, and on the evening of Wednesday, August 30, 1676, she was present at a prayer meeting there convened. Samuel Sewall was living with his father-in-law, having been married a few months previously. This prayer and conference meeting was the first he had ever attended, and he has left us an account of it. Emaus Smith was the principal speaker, and the passage of scripture commented upon was the ninth verse of the 119th Psalm, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The room seems to have been crowded, and, says Sewall, Anna Quincy stood "against the closet door next the entry." The next day, Thursday, she was attacked by fever, and her symptoms were so alarming that some of her friends at once began to fear the worst. Providentially, her mother was with her. On the morning of Sunday the physician said that she was not dangerously ill, but at ten o'clock she died. Her funeral was on Monday, and, according to the custom of the time, four youths, some if not all of whom were members of this congregation, served as bearers. Their names were Henry Phillips, Timothy Dwight, Joseph Tappan and John Alcock. Where she was buried is not quite clear. The South, afterward called the Granary Burying Ground, had been laid out, and her brother, Daniel Quincy, was buried there, in John Hull's tomb, in 1690. We are inclined to think that she was buried in the Old or King's Chapel Burying Ground.

We have told all there is to tell of this dear child. We get one glimpse of her, as she stands against the wall in that neighborhood prayer meeting; and, five days later, we see a mournful procession moving towards one of the graveyards in what we now know as Tremont Street. May not our faith follow her within the veil, and see her there,

—"a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion"?

The next tombstone which claims our interest to-night is that of a man who was prominent in the commercial, social and religious life of the town of Boston for more than half a century. Judge Sewall records in his diary, January 21, 1697-98: "It seems Capt. Scottow died the last night. Thus the New England men drop away."

Joshua Scottow was born in England, probably in the county of Norfolk, in 1614 or 1615. Scothowe signifies "the lot or portion on the hill," and this describes the little Norfolk village which, six or seven hundred years ago, gave its name to the family of de Scothowes, who were the lords of the manor there and the patrons of the living.¹ At the beginning of the seventeenth century we find the name in English records spelt Scottowe.² Thomasine Scottow, a widow, arrived in Boston soon after the settlement of the town, bringing with her two sons, Thomas and Joshua. She joined the First Church, September 21, 1634, and her sons, May 19, 1639. Joshua is supposed to have been the younger of the two. He must have received a good education in England; he became a merchant, and was very soon a man of influence in the town and colony. In 1639, he was one of the signers of a paper, strongly recommending the First Church to place the new meeting-house which it was then proposing to build, upon Governor Winthrop's property on Washington Street, the site chosen for the Third Church thirty years later. He married, probably, in 1640.³ He joined the Artillery Company in 1645, and

¹ Scothowe, as the Register of Holm Abbey informs us, before the Confessor's time, belonged to Ulfwin or Alfwin, a Saxon nobleman, who gave it to that abbey, where it remained at the Confessor's survey, and was one of the manors appropriated for the monks' maintenance.

In 1120 there was a Jeffry de Scothowe, who had two brothers, Peter, who died without issue, and Richard, who was lord of the manor and joint patron of the living; his eldest son, Ralf de Scothowe, died issueless, and Peter his brother had the presentation, whose son John de Scothowe, sold his share of the advowson to Bartholomew de Redham.

History of the County of Norfolk, Vol. VI. pp. 340-341.

² John Brewster, son of Francis Brewster, "an active parliamentarian during the rebellion as a magistrate and deputy lieutenant," married Mary, daughter of Alderman Scottowe of Norwich, and died in 1677. An English scholar of the present day spells his name Skottowe.

³ It is not known whom he married, and the date of his marriage is not recorded. In the town record of births, we read: 1641. "Joshua, of Joshua and Lydia Scotto, born 30th-7th month and soon after buried." This was their first child. Thomas Scottow had wife Joan, and later, wife Sarah.

was chosen its ensign in 1657; we do not understand why he was never made its captain, but he was a captain in the militia. He served as selectman, or townsman, as the records sometimes call it, for several years, he with John Hull being elected for the first time, March 9, 1657. After Philip's war he became a great proprietor at Scarborough, where he was captain of the garrison and a magistrate.¹ Here, says Sibley, his son Thomas (who graduated at Harvard College in 1677) lived for some years and held positions of responsibility, but we do not feel sure of this.²

Mr. Scottow had a house and garden of about half an acre on the north side of Prison Lane, now Court Street, fronting on the Scollay estate. He also owned a pasture on the northwest side of Beacon Hill, containing about four acres, thus described by Mr. Bowditch: "from Hancock Street easterly two hundred and eighty feet on Cambridge Street, or to a point fifty-two and a half feet east of Temple Street, and is in depth back, towards summit of Beacon Hill, six hundred and sixty feet, or just below the line of Derne Street."³ In 1650, he bought a piece of land, a portion of what was known as Bellingham's Marsh, not far from Dock Square, and on one angle of this a warehouse was erected, which stood until a

¹ He took an active part in the struggles with the Indians at the eastward, and left a journal of his experiences.

² Mr. Sibley says that he died before 1715. Mr. Henry F. Waters has recently discovered his will in London, from which the date of his death can be determined proximately. "Thomas Scottow of Boston in New England, chirurgeon, now bound forth on a voyage to sea in the ship Gerrard of London, Captain William Dennis commander, 14 November 1698." This will, proved September 4, 1699, provides: "To my loving sister, Elizabeth Savage, of New England aforesaid, all my real and personal estate in New England, of what kind soever." Evidently he had neither wife nor child.

In 1649, Mr. Scottow gave to the Library of Harvard College "Henry Stephens, his Thesaurus, in four volumes, in folio," on the condition that when-

ever he might have occasion to use the work, he should have access to it; and on the further condition, that if he should be blessed "with any child or children, that shall be students of the Greek tongue," the said books should be given to them upon their making demand for them. They were returned to Mr. Scottow on the demand of his son Thomas, during the presidency of Mr. Oakes, 1679-1681. The receipt for them bears date August 30, with no year specified. See Quincy's *History of Harvard University*, Vol. I. p. 512.

³ William Dawes, another of the founders of the Third Church, when he moved from Braintree to Boston, bought an estate on the east side of Sudbury Street, then known as the lane from Prison Lane to the Mill Pond. Part of this estate, Joshua Scottow afterward bought for his son-in-law, Thomas Savage.

few years ago as one of the ancient landmarks of Boston,—the old triangular warehouse, so called. In the same neighborhood, near the junction of Elm and Union Streets, James Everill, Joshua Scottow and others had been authorized to build a conduit, which, says Dr. Shurtleff, if the early constructed wells are excepted, may be justly said to have been the first attempt toward introducing water works in the town.

Mr. Scottow was evidently a man of energy and public spirit; his name appears constantly in the early records, and yet we have very scant material out of which to weave a narrative of his life.¹ He was intelligent, and had positive convictions on the various questions and events of the time; and we judge that he was independent and uncompromising in saying what he thought. In one instance he found himself in somewhat perilous circumstances, in consequence of his outspoken indignation against what he conceived to be a public wrong, and he felt obliged to make a retractation in terms which seem altogether inconsistent with his general character, and which in reviewing his life we cannot but regret. In 1656, the third execution in Boston for witchcraft took place, the victim being Mrs. Anne Hibbins. This was nearly forty years before the terrible panic which had its centre at Salem

¹ In the year 1642, La Tour, one of the Governors of Acadia, made a proposition for free trade between his ports and those of New England, and for an arrangement by which he might receive commodities from Europe through New England. The first request, for free trade, was complied with, but the other was refused. La Tour made two or three visits to Boston, and was treated with much consideration. Scottow was one of the merchants who were interested in opening this trade, and he acted as confidential agent of La Tour in his negotiations with the colonial authorities.

But there was a wide difference of opinion in the colony, on the question of unrestricted intercourse with the French. "Governor Winthrop was on the liberal side, and subjected himself to no little censure by his friendly reception of the distinguished Roman Catho-

lic stranger." See *Life and Letters of John Winthrop*, Vol. II, pp. 311-318.

In the winter of 1661-62, when Mr. Bradstreet and the Rev. John Norton were sailing for England as commissioners for the colony, it was necessary to raise four or five hundred pounds, and among those who advanced the money, were, Hezekiah Usher, £100., John Hull, £50., William Davis, £25., Joshua Scottow, £20., Sampson Sheaffe, £20.

When the Royal Commissioners came to Boston in 1665, to inquire, among other things, about certain breaches of the Navigation Laws charged against the merchants and authorities, one of the causes which they proposed to hear and determine, was that of Thomas Deane and others, plaintiffs, against the Governor and Company, and Joshua Scottow, merchant, defendants. But the case never came to trial.

Village, and of which we shall have occasion to speak presently. Mrs. Hibbins was the widow of a man who had been a leading merchant in Boston, and one of the most honored citizens of the colony. He had been deputy, assistant, and the agent of the colony in England. Of this poor woman it was afterward said by the Rev. John Norton, that she had been "hanged for a witch, only for having more wit than her neighbors." On the other hand, Savage writes that she was hanged for a witch when she was only a scold. According to Hutchinson, she had a bad temper, which made her turbulent and quarrelsome; this had brought her under church censure, and at length rendered her so odious to her neighbors as to cause some of them to accuse her of witchcraft. She was tried and condemned by a jury, but the verdict was set aside by the magistrates, and the case came before the General Court. She was called to appear there and to answer for her life. She defended herself to the best of her ability, but the popular clamor was more than she could resist or the court withstand¹; she was found guilty, and sentence of death was pronounced upon her by John Endicott, Governor. It was during this second trial that Mr. Scottow interposed in contradiction to some testimony which had been given against her by one Philip Wharton,² and in so doing, he seems to have laid himself open to censure for contempt of court. We know nothing of the circumstances, and, indeed, little of the details of the trial, beyond what we find in the letter of apology which he thought it necessary to write on the following day, and which is still preserved among the public archives at our State House. This letter reads as follows:—

"To the Honoured Court now assembled.

"Whereas there was yesterday by myselfe presented in court a writing which as it is or may be by any resented that thereby I intended

¹ Hubbard, in his *History of New England*, says: "*Vox populi* went sore against her, and was the chiefest part of the evidence against her, as some thought. It fared with her in some sense

as it did with Joan of Arc, the which some counted a saint, and some a witch."

² A Philip Wharton died in the almshouse in Boston, December 10, 1698.

to obstruct the course of justice against Mrs. Hibbins and allso that my purpose was to cast slurr and to weaken the testimony of any which were to testify in her case, I did desire in my short speech before the presenting of the said writing to take of [off] any such apprehensions, and had I not been prevented by Phillip Wharton's testimony being called in the first place (which I expected not) I had apologized for myselfe in the said writing on that behalf. I doe humbly crave favour from this Honoured Court and assembly not soe to be understood, as far as I am privy to mine owne heart, no such thought ever being in my bosome; as for the manner of my unseasonable presenting of the said writing, I was sorry that thereby I should give occasion to any to judge of mee as above expressed, and crave it may be imputed to my ignorance in the formalities of court proceedings, but conceiving what I had to say related to Phillip Wharton's testimony did then at the end of the reading of his testimony crave favour from the court to produce what I had to say concerning his evidence, having acquainted himselfe with the buysiness formerly: As for the apprehension of any that it might be a plotted buysiness between some and myselfe, that it should be soe ordered that Phillip Wharton's testimony should bee first produced and my writing soe to follow to the attayning of the evill ends above mentioned, I should humbly beg further favour, and doe hereby solemnly and seriously professe and protest, that I never communicated with any person whatsoever about the said writing, nor that I did ever discourse with Mrs. Hibbins or any other about the premises except the Secretary after the lecture yesterday was ended, immediately upon the sitting of the court and my writing being ended, only telling him I had something to say about Phillip Wharton's testimony. I am cordially sorry that anything from mee eyther by word or writing should any way tend to the hardening of Mrs. Hibbins in her sinfull and abominable courses, or that I should give offence to the Honoured Court, my deare brethren in the church, or any others, thus craving a candide interpretation of these my present or former words, and begging of God that the sword of justice may be drawne forth against all wickedness, which is the request of

Your ever obliged,

JOSH: SCOTTOW.

BOSTON this 7 (1) 1655-56."

Only under an absolute reign of terror, could a man of Mr. Scottow's position and influence have felt it necessary to apologize in phrases so abject, to save himself from condemnation and disgrace. Mrs. Hibbins is believed to have had the sympathy of the honored ministers of the First Church, Mr.

Wilson and Mr. Norton; but they could not save her life. She was executed, June 19, 1656. The persons named in her will, to administer upon her estate, were Thomas Clarke, Edward Hutchinson, William Hudson, Joshua Scottow and Peter Oliver.

In 1669, Mr. Scottow, with John Hull, Hezekiah Usher, Thomas Savage, Edward Rawson, Peter Oliver, John Alden and others, seceded from the First Church and founded the Third or South Church. They had been opposed to the call of the Rev. John Davenport of New Haven, to the pastorate made vacant by the death of Mr. Wilson, and they had been dissatisfied, still more, with the methods employed to bring him to Boston. They determined, therefore, to organize a new church, for which, indeed, there was ample room in the growing town. They were thwarted in every possible way by the majority led by Governor Bellingham, and years passed before they were recognized by their brethren from whose fellowship they had felt it to be their duty to withdraw. We do not propose to go into the history of this old controversy on this occasion, further than to illustrate the force of character displayed by the men of the minority. They had to meet opposition and to suffer reproach for what they believed to be the truth. The question of the baptismal, or half-way covenant, lay at the root of the difficulty, but the issue came to involve the rights of the individual and the rights of a minority in the administration of church affairs. It required some courage to be a friend, and much more to be a member, of the South Church in those days. Failing, first, to prevent the formation and recognition of the church, and then, to create a panic among the ministers and churches outside Boston, the ultra conservative party carried the quarrel to the General Court. Here, a committee on the state of the colony was induced to prepare a report, which was adopted, charging the South Church and the ministers and churches who stood by it, with being the occasion of all the calamities, temporal and spiritual, with which Massachusetts was threatened. One paragraph will show the temper of this report.

“Declension from the primitive foundation work; innovation in doctrine and worship, opinion and practice; an invasion of the rights, liberties and privileges of churches; an usurpation of a lordly, prelatical power over God’s heritage; a subversion of gospel order; and all this with a dangerous tendency to the utter devastation of these churches; turning the pleasant gardens of Christ into a wilderness; and the inevitable and total extirpation of the principles and pillars of the congregational way; these are the leaven, the corrupting gangrene, the infecting, spreading plague, the provoking image of jealousy set up before the Lord, the accursed thing, which hath provoked the divine wrath, and doth furthur threaten destruction.”¹

In other words, a company of Christian men had organized a church in accordance with their own convictions of duty.

But Joshua Scottow, Edward Rawson and their associates proved themselves equal to the emergency. The next election was made to turn on the question of friendship for the new church, or opposition to it; the men who had voted for the obnoxious report, for the most part, lost their seats; and, at the next session of the Court, a new report was adopted, reversing, in effect, the judgment of the preceding year.

Mr. Scottow was one of the trustees to whom Mrs. Norton made her conveyances of land for the new meeting-house, the first in 1669, the second in 1677, and, no doubt, he contributed his share towards the erection of the building. He served with Samuel Sewall, John Joyliffe and others, as an overseer of seats, and he assisted in sustaining the neighborhood prayer meeting of which we have spoken, and which met from house to house. He seems to have been on intimate terms with Judge Sewall, who was his near neighbor on Cotton Hill, and in full sympathy with him in his prayers and labors in behalf of this church.

As Mr. Scottow advanced in age, he lost the buoyancy, the

¹ Mr. Oakes, of Cambridge, in his election sermon in 1673, after quoting the above paragraph, well says: “I need give you no other instance of this evil spirit of jealousy and calumny than this. Here is good measure, pressed down, shaken together and running over.” He goes on to rebuke in severe terms the men who are “wont to make

and improve false alarms of danger, that people may believe that religion and liberties are at the stake, and in danger to be lost.” “These calumnies,” he adds, “are immoralities and scandalous evils, and it is the duty of God’s servants to lift up their voice as a trumpet, to cry aloud and not spare them that are guilty, whatever the issue be.”

energy and the elasticity of his earlier and mature years ; his contemporaries were passing away, and he found himself out of sympathy with the new generation of men who were taking their places. He could not appreciate them, and they could not understand him. It was not uncommon for Puritan leaders, clergymen as well as laymen, to mourn over what they called the degeneracy of the times ; but they had this for their justification as compared with the religious pessimists of this day, that they had set before themselves and their generation so high a standard,—so sublime a model,—for social life and for government, that it could hardly be reached, much less permanently realized. William Stoughton thus lamented, in an election sermon preached in 1668 : “ God sifted a whole nation that he might send choice grain over into this wilderness. Alas ! how is New England in danger this day to be lost even in New England ! to be buried in its own ruins ! How is the good grain diminished and the chaff increased ! ” Thomas Walley, of Barnstable, that “ blessed son of peace,” uttered a similar lamentation in an election sermon at Plymouth in 1669 : “ How is New England fallen ! The land that was a land of Holiness, hath lost her Holiness.”

In 1691, Mr. Scottow issued a pamphlet of 26 pp., with the following quaint title : “ Old Men’s Tears for their Own Declensions, mingled with Fears of their and posterities further falling off from New England’s Primitive Constitution. Published by some of Boston’s old Planters and some other.” This publication is a lamentation over the state of the country, and evidently it represented the opinions of other old men besides Mr. Scottow who was responsible for it. The writer imagined that the prevalence of sin had called down the vengeance of heaven upon the land, which was shown in many instances of punishment, as “ strange diseases, not suited formerly to the pure and serene air of our climate (whither strangers were wont to have recourse to recover their desired health). Not only with the infectious small-pox have we laboured under, but with burning and spotted fevers,” etc. The Indian war and the ill-success of the great expedition

against Canada in the preceding year, were marks of divine displeasure. "Hath he not himself fought against us, by the stars in their courses, and his anger smoked against our prayers; raising snow and vapour, and his cold (which no man can abide) with the stormy wind fulfilling his word, to the impeding and disappointment of our naval military design, and disinabling our fleet."

The author of the pamphlet thus witnesses against the degeneracy of the times: "Our spot is not the spot of God's children; the old puritan garb, and gravity of heart, and habit lost and ridiculed into strange and fantastic fashions and attire, the virgins dress and matrons veil, showing their power on their heads because of the holy angels, turned into powdered foretops and top gallants attire, not becoming the Christian, but the comedian assembly, not the church but stage-play, where the devil sits regent in his dominion, as he once boasted out of the mouth of a demoniack, church member, he there took possession of, and made this response to the church, supplicating her deliverance; and as now we may and must say New England is not to be found in New England, nor Boston in Boston; it is become a lost town (as at first it was called;) we must now cry out, our leanness, our leanness, our apostacy, our apostacy, our atheism, spiritual idolatry, adultery, formality in worship, carnal and vain confidence in church privileges, forgetting of God our rock, and multitude of other abominations."¹

Three years later, Mr. Scottow printed a larger work, with this suggestive title page: "A Narrative of the Planting of the Massachusetts Colony, Anno 1628. With the Lord's Signal Presence the First Thirty Years. Also a Caution from New England's Apostle, the Great Cotton, How to Escape the Calamity, which might Befall them or their Posterity. And Confirmed by the Evangelist Norton with Prognosticks from the Famous Dr. Owen, Concerning the Fate of these Churches, and Animadversions upon the Anger of God, in

¹ This sketch of the contents of the pamphlet is from the Second Series of the Collections of the Mass. Hist. Society, Vol. IV. pp. 102, 103.

sending of Evil Angels among us. Published by Old Planters, the Authors of the Old Mens Tears. Boston, Printed and Sold by Benjamin Harris, at the sign of the Bible over against the Blew-Anchor 1694."¹

It appears that, as in the case of the previous publication, more than one person was concerned in the authorship. The dedication was to the venerable Simon Bradstreet, late Governor, and for many years a member of the South Church, and we make two extracts from it:

"The long Experience of your being the only Surviving Antiquary of us Nov-Angles, the Prime Secretary and Register of our civil and sacred Records, and the Bifronted Janus who saw the Closure of the Old, and the Overture of this New-Albion World."

"The Late Series of Divine Dispensations tending not only to the dissolving of the Cement, but to the subverting of the Basis of that Fabrick which the wonderful worker hath here so stupendiously erected, nor to the Cropping off their Branches; but to the Rooting up of the tender Plant, which the Heavenly Father, here so graciously hath Planted; hath put some of the Old Relict Planters, upon *smiting on our thighs*, and serious considerations of what provoking evils we have committed, and what special sins, God now would bring to our Remembrance, whereby we have so highly displeased our Benign God, and Gracious Father, thus tremendously to treat us: the Aspect of Providence so terribly varying, from what formerly it was wont to be, puts us into an amusing amazement. And being in this perplexed Labyrinth, of Distracting thoughts of heart, there was darted into our meditations, a Caution which above Eight Septenaries of years past, came from the first Seraphical Doctor of *Boston Church*."

We could wish that there were more narration in this "Narrative." It contains general references to the early emigration and to the trials which followed,—the Indian wars, antinomianism, the quakers, the prevalence of witchcraft, etc., and the writer then relapses into the same almost broken-hearted lamentations as before. The period was indeed a trying one for New England; Cotton Mather called the years 1690 to 1700 "the woeful decade"; but, fortunately, there were younger and braver hearts to cope with the trials and to

¹ Mass. Hist. Collections, Fourth Series, Vol. IV.

overcome the difficulties. Brighter days came, although Simon Bradstreet and Joshua Scottow did not live to see and rejoice in their light.

The two friends died within less than a year of each other, Bradstreet, March 27, 1697, and Scottow, on the 21st of the January following, in the midst of a week of unusually severe wintry weather. Judge Sewall records:

“By reason of the severity of the wether, and a great Cold, I went not to the catechising Jan^y 18, nor to the Lecture January 20th.

“Jan^y 21, Sixth day, Mr Willard comes to visit us; though He himself also is very much indisposed by the cold: prays with us. Speaks as if heard Capt. Scottow was dead: but was not very certain. But before he went away, Jno. Roberts came to invite me to be a Bearer to-morrow. It seems Capt. Scottow died the last night. Thus the New England Men drop away.

“Seventh-day, Jan^y 22, 1697-8, Capt. Joshua Scottow is buried in the old burying place; Bearers, Maj^r Gen^l Winthrop, Mr Cook, Col. Hutchinson, Sewall, Sergeant, Walley: Extream Cold. No minister at Capt. Scottow's Funeral; nor wife nor daughter.

“Jan^y 23, 1697-8, Very Cold. Mr Fitch preacheth with us and pronounceth the blessing, Mr Willard not being there, by reason of illness: Text was, The Lord is my Shepherd &c. Mr Willard comes abroad in the Afternoon, and preacheth excellently; baptiseth a child and a woman. Very thin assemblies this Sabbath, and last; and great coughing: Very few women there. Mr Willard pray'd for mitigation of the wether: and the South Wind begins to blow with some vigor.”

Mr. Scottow's age, given on his tomb-stone, was eighty-three. Several of his family were members of this Church.¹ His daughter Mary was the wife of Samuel Checkley, for many years one of its deacons, who died in 1738. Their son, the Rev. Samuel Checkley, was the first minister of the New South Church; their grandson, the Rev. Samuel Checkley,

¹ His daughters joined the Third Church in the following order: Elizabeth, wife of Thomas Savage, in 1670; Lydia, wife successively of Benjamin Gibbs, Anthony Checkley and William Colman, in 1671; Rebecca, wife of the Rev. Benjamin Blakeman, in 1680; Sarah, wife of Samuel Walker, in 1683; Mary, wife of Samuel Checkley, in 1685.

All these sisters, with the exception of Lydia, and their brother, Thomas, seem to have owned the covenant in 1669; but some of them were then very young, Rebecca, seventeen years of age, Mary, thirteen, and Thomas, only ten. Lydia, Mrs. Colman, was suggested as a possible wife for Judge Sewall, when he was a widower, in 1720.

was a minister of the Second Church ; and their granddaughter, Elizabeth Checkley, became the wife of Samuel Adams, the patriot, who wrote of her in the Family Bible, at the time of her death in 1757 : " She ran her Christian race with a remarkable steadiness and finished it in triumph." Another granddaughter, Mary Bowles, married Benjamin Lynde, Jun., of Salem, and in this line Joshua Scottow has descendants living in Boston to-day.

Sewall records the death of Mrs. Scottow in May, 1707, at the age of eighty-six. The bearers at her funeral were Samuel Sewall, Isaac Addington, James Hill, Nathaniel Williams, John Ballentine and John Coney.

There is another founder of this church, to whom it is our privilege this evening to pay our tribute of respectful and grateful remembrance,—John Alden, whose tombstone has been given to us by representatives of the Alden name and lineage in this generation.

John Alden was the eldest son of John Alden and his wife Priscilla Mullens, who came over in the "Mayflower" in 1620. Through his parentage he connects this Church indirectly with the Plymouth Pilgrims, but it has a closer and direct connection with them ; for in 1671, Mary Chilton, one of their number, with her husband, John Winslow, moved from Plymouth to Boston, and joined its membership by a letter of dismissal and recommendation still preserved on our files. John Alden, the second, was born at Plymouth in 1626 or 1627, afterward lived in Duxbury, was admitted freeman in 1646, and came to Boston in 1659. He lived here on a passage leading from Cambridge Street to Sudbury Street, from him called Alden's Lane, until 1846, when, Drake says, it was dignified with the name of Alden Street. He was a mariner, "a man of sound judgment, active business habits and unexceptionable moral character." He united with the brethren of the First Church who were opposed to the coming of Mr. Davenport, in the organization of the Third Church, but he sailed for England late in the year 1669, in command of a

vessel belonging to John Hull,¹ and was absent from home for more than a year, so that he was spared much of the anxiety and annoyance to which the other members were subjected at that period. He afterward commanded for many years the armed vessel belonging to the colony, which supplied the forts to the eastward with provisions and stores. He saw service in the French and Indian wars; in 1690 he was appointed to treat with the Indians at Sagadahock, and was successful in his negotiations. He had accumulated a good property, and had attained an honorable age, when, for some unexplained reason, in the midst of the witchcraft madness in 1692, he was accused, arrested and imprisoned, as being in league with the evil one. He had lived in Boston for more than thirty years, and had maintained an unblemished reputation as a Christian man and as a citizen, but all this availed nothing. When the venerable widow of the Rev. Thomas Thacher, the first minister of this Church, was suspected as a witch, no one was safe. Captain Alden is the only one among those accused, who has left a written statement of his arrest, examination and subsequent experiences, and we give this entire.

"John Alden Sr. of Boston, in the county of Suffolk, mariner, on the twenty-eighth day of May, 1692, was sent for by the magistrates of Salem, in the county of Essex, upon the accusation of a company of poor distracted or possessed creatures or witches; and being sent by Mr. Stoughton, arrived there on the 31st of May, and appeared at Salem Village, before Mr. Gedney, Mr. Hathorne and Mr. Corwin.

"Those wenches being present who played their juggling tricks, falling down, crying out, and staring in people's faces, the magistrates demanded of them several times, who it was, of all the people in the room, that hurt them. One of these accusers pointed several times at one Captain Hill, there present, but spake nothing. The same accuser

¹ John Hull refers to some of Alden's voyages in his Diary:

"1669. 11th month. Master John Alden went for England, in the Ketch "Friendship," being three-fourths mine; came well to West Chester; and, through Mr. Alden's desire to expedite, he dealt with a man wanting honesty, who hindered him much time, and lost me much

estate,—near five hundred pounds damage and loss to me, the Bermuda Company seizing that sort of tobacco. The vessel returned not home until May, 1671."

"1672. Also I lost my Ketch, three-fourths, with her lading, from Virginia, taken by the Dutch from John Alden, worth about two hundred pounds."

had a man standing at her back to hold her up. He stooped down to her ear: then she cried out, 'Alden, Alden afflicted her.' One of the magistrates asked her if she had ever seen Alden. She answered, 'No.' He asked her how she knew it was Alden. She said the man told her so.

"Then all were ordered to go down in the street, where a ring was made; and the same accuser cried out, 'There stands Alden, a bold fellow, with his hat on before the judges: he sells powder and shot to the Indians and French'. Then was Alden committed to the marshal's custody, and his sword taken from him; for they said he afflicted them with his sword. After some hours, Alden was sent for to the meeting-house in the Village, before the magistrates, who required Alden to stand upon a chair, to the open view of all the people.

"The accusers cried out that Alden pinched them then, when he stood upon the chair, in the sight of all the people, a good way distant from them. One of the magistrates bid the marshal to hold open Alden's hands, that he might not pinch those creatures. Alden asked them why they should think that he should come to that village to afflict those persons that he never knew or saw before. Mr. Gedney bid Alden to confess, and give glory to God. Alden said he hoped he should give glory to God, and hoped he should never gratify the Devil: but appealed to all that ever knew him, if they ever suspected him to be such a person; and challenged any one that could bring in any thing on their own knowledge, that might give suspicion of his being such an one. Mr. Gedney said he had known Alden many years, and had been at sea with him, and always looked upon him to be an honest man; but now he saw cause to alter his judgment. Alden answered, he was sorry for that, but he hoped God would clear up his innocency, that he would recall that judgment again; and added, that he hoped that he should, with Job, maintain his integrity till he died. They bid Alden look upon the accusers, which he did, and then they fell down. Alden asked Mr. Gedney what reason there could be given why Alden's looking upon *him* did not strike *him* down as well; but no reason was given that I heard. But the accusers were brought to Alden to touch them; and this touch, they said, made them well. Alden began to speak of the Providence of God in suffering these creatures to accuse innocent persons. Mr. Noyes asked Alden why he should offer to speak of the Providence of God: God, by his Providence (said Mr. Noyes), governs the world, and keeps it in peace; and so went on with discourse, and stopped Alden's mouth as to that. Alden told Mr. Gedney that he could assure him that there was a lying spirit in them; for I can assure you that there is not a word of truth in all these say of me. But Alden was again committed to the marshal, and his *mittimus* written.

“To Boston Alden was carried by a constable: no bail would be taken for him, but was delivered to the prison-keeper, where he remained fifteen weeks; and then, observing the manner of trials, and evidence then taken, was at length prevailed with to make his escape.

Per JOHN ALDEN.”

The *mittimus* was signed by John Hathorn and Jonathan Corwin, and Alden was, as he says, taken in charge by a constable, carried to Boston and lodged in jail, where he remained for fifteen weeks. He “made his escape about the middle of September, at the bloodiest crisis of the tragedy, and just before the execution of nine of the victims, including that of Giles Corey. He is understood to have fled to Duxbury, where his relatives secreted him. He made his appearance among them late at night, and on their asking an explanation of his unexpected visit at that hour, replied that he was flying from the devil, and the devil was after him. After awhile, when the delusion had abated, and people were coming to their senses, he delivered himself up, and was bound over to the Superior Court at Boston, the last Tuesday in April, 1693, when, no one appearing to prosecute, he, with some hundred and fifty others, was discharged by proclamation, and all judicial proceedings were brought to a close. It is to be feared that ever after, to his dying day, when the subject of his experience on the 31st of May, 1692, was referred to, the old sailor indulged in rather strong expressions.”¹

While he was lying in prison, a prayer meeting was held at his house, of which Sewall has left us an account. The ministers of the First and Second Churches, and his own pastor, Mr. Willard, offered prayer for him and his family, as did also his brethren Joshua Scottow and James Hill. Judge Sewall, who, happily, was not called to sit in judgment in the case of his fellow church-member, read a sermon on the all-sufficiency of God. The occasion must have been a solemn one. These good men were baffled and awe-stricken by the manifestations on every hand, of what they believed to be

¹ Upham's *History of Witchcraft*, Vol. II. p. 246.

diabolical agency. To them, witchcraft was a very real, and therefore a very terrible thing.

After the dark cloud had passed away, Judge Sewall, in the largeness and tenderness of his heart, called on the household with whom he had prayed in the hour of their adversity, to congratulate them on the issue. He says in his journal: "June 12, 1693. I visit Capt. Alden and his wife, and tell them I was sorry for their Sorrow and Temptations by reason of his Imprisonment, and that was glad of his Restauration."

Two or three years later, the stout hearted old captain commanded a brigantine called the "Endeavour," in an expedition on the eastern coast. His father was the last survivor of the men who signed the compact in Plymouth Harbor, and he seems to have had a similarly vigorous constitution. He survived all but three or four of the founders of this Church, and died in 1702, at the age of eighty, according to some of the genealogists, but his gravestone says seventy-five. Judge Sewall was constant in his friendship for him to the end. In his journal he says:

"Satterday March 14 1701-2 At 5 p. m. Capt. John Alden expired; Going to visit him, I happened to be there at the time."

Captain Alden was twice married. His first wife, Elizabeth, died before 1660. In this year he married Elizabeth, daughter of William Phillips and widow of Abiel Everill.¹ She died in the winter of 1695-96. Sewall says:

"Feb. 7, 1695-6. Mrs. Alden is buried. Bearers were Mr Chiever, Capt. Hill, Capt. Williams, Mr Walley, Mr Ballentine.

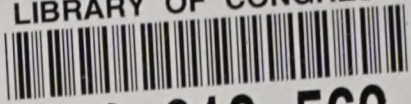
After his wife's death, Captain Alden lived with his daughter Elizabeth. She married, first, John, son of John Walley, mariner, and secondly, Simon Willard, a son of the second minister of the South Church. Her son, Abiel Walley, became a prominent merchant, and in 1721 was appointed comptroller of His Majesty's Customs in Boston. He joined the South Church in 1717, and afterward was a leading

¹ 1660. "John Aldine & Elizabeth deceased, were married 1st Aprill by Everill, widow, relict of Abiell Everill, John Endecott Gov." *Town Records.*

member of the New North Church. Zechariah Alden graduated at Harvard College in 1692, during his father's imprisonment in Boston. In the catalogue he ranks second, in a class of six.

Thus briefly have we traced the history, so far as it is accessible to us, of two of the men who laid the foundations of this ancient church. They and their contemporaries seem very far away from us; historically, we are as widely removed from them, as they were from the times of the first Tudor king in England, from the earlier years of the reign of Charles V., from the days when Ghent was still a proud and free city, when John Tetzel was selling indulgences in Germany, when, like distant thunder, the first proclamation of a pure gospel by Luther was making itself heard in Rome. And yet, how much more have we in common with the New England fathers of the seventeenth century, than they had with the men who lived at the beginning of the sixteenth. In their circumstances and conditions externally, Scottow and Alden, Rawson and Oliver, were very different from ourselves; but not so much so, in their inner experiences, and in the springs and forces of their spiritual life. Their trials were not just like ours; we have no personal knowledge of Indian massacres and witchcraft terrors; but we have troubles, temptations and forebodings of our own, and these are perhaps no less, certainly no more, hard to bear than were theirs. Assuredly, in their love for this Church, we who are one with them in its goodly fellowship, would seek to be altogether like them, and in their steadfast devotion to Him who is its Lord and Head.

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